

WOMEN'S WORK IN UTAH.

THE organization of the women of the Latter-day Saints known as the Relief Society is operated on the general lines of organization in the Church—namely, a presidency and board of directors at the head, with a presidency and corps of assistants over each stake of Zion, and under these the presidencies, teachers and members constituting the ward society. Inasmuch as the membership of the Relief Society is something like 35,000, the remarkably systematic nature of its work will be evident from the statement that the general president is kept at all times in perfect touch with the various charities and operations of each branch society, no matter how small or how remote it may be.

There are 58 stakes of Zion and each of these, as stated, has an organization of the society. It is the president in each of these stakes who is the medium between the local workers and the general officers. All instructions for the conduct of the work are communicated to the members through her, and the work done by the members is likewise reported by her. It will be seen, therefore, that these stake presidents must needs be very busy women in directing the affairs of all the different wards over which they preside and in making personal visits, not only to the wards, but also to the homes of the people. Some of them travel during the year many miles over dreadful roads in order to make these visits, while others have the convenience of railway trains or street cars; but whether their stakes be scattered or compact, it is their duty to be personally acquainted with all the work and all the workers under their supervision, to know all the conditions of the people, and to be able to outline such policy and direct such labor as the circumstances of their people seem to require.

FIRST RELIEF SOCIETY.

It will be apparent that the organizations having the most work to perform in a charity sense are those located in and near the larger cities, Salt Lake, Ogden, etc. In fact the first Relief Society stake organization of the Church was that of the Weber stake, where Mrs. Jane S. Richards presided with untiring zeal for the welfare of the people for 31 years. Besides overseeing the affairs of the many ward societies in that stake, she personally visited hundreds of homes to alleviate suffering and took to her own home and provided for the immediate wants of countless transients and wayfarers. Her residence in Ogden was so near the railway station that she never had to look far for opportunity to give relief. She only retired from her arduous work when the Weber stake was recently subdivided and new organizations were formed—and this when she had reached the glorious age of 86 years in the cycle of life.

The original Salt Lake stake Relief society was presided over for 27 years by that most worthy and benevolent woman, Mary Isabella Horne, whose name will ever be revered among the women of Zion for the wise counsel, her tender ministrations to the sick and those who were called to mourn, and for the wonderful skill and prudence with which she directed the charity and business affairs of the association under her charge. It was under the direction of Mrs. Horne that the class of Relief society nurses was inaugurated, with Dr. Roberts as instructor and Mrs. W. W. Ritter as superintendent, the purpose being to provide trained help for the needy sick instead of relying altogether on the Relief society workers who already had so much to do. Out of that part of the vineyard over which Mrs. Horne presided with such signal ability, six stakes have since been created—Jordan, Granite, Liberty, Pioneer, Salt Lake and Ensign.

CARING FOR THE SICK.

The stake Relief society of the first named is presided over by Mrs. Matilda Larsen. Composed mostly of a farming community, the people generally, while not rich, are not poor; and the labors of the society are directed more to taking care of the sick than in relieving want.

A large part of Granite stake, like Jordan, is rural; but there is also a large part thickly settled by renters and people of unstable incomes—those who work hard and are to be had, but depend largely on the condition of the times for their employment. The society in this stake is presided over by Mrs. Emma S. Woodruff and the labors of the organization are many and varied. Some of the most interesting conferences of women held in the Church are held in Granite stake, and splendid efforts are being made to educate the women along the lines of Church history and biography. Clothing is gathered in large quantities, and a work department renovates and makes over garments to be given out to the poor in the stake.

The Liberty stake society is presided over by Mrs. Annie S. Musser, and it consists of eight wards. Among other things undertaken by this organization is helping the poor in their temple work, those who have not the time and means for genealogical research and subsequent work for the dead, being assisted by the society. A certain day once a month is given by the women for temple work for the poor, and thus the blessings and ordinances for the dead have been and are being bestowed upon hundreds through the labors of these good women. Like the society in other parts of this city, the poor they have always with them, and they are found ever ready to extend a helping hand and give comfort to those who need. Their average annual disbursement for the poor is about \$1,100, but their ministrations in distress cannot be counted in dollars and cents. A unique work done in this stake is in the direction of an employment bureau for girls. In each ward some woman has an office desk where she takes the names of girls desiring work and the names of places where they can find suitable employment; the society in this way retaining a supervision and watching to some extent at least, over the working girls. This admirable plan is still in embryo, but it is certain to be the means of accomplishing much good.

MANY POOR PEOPLE.

Mrs. Annie Wells Cannon presides over the Pioneer Stake Relief society. The people reside in this stake are largely of the laboring class, there being few of wealth and many of the poor. The society distributes annually something like \$1,300 in charity; and when one reflects that this amount is

collected almost entirely by the teachers in their regular visits from house to house, and gathered in small sums from those who are themselves none too able to give, it is a literal instance of "the poor helping the poor." There are 11 wards in the stake, three of them on the west side of the Jordan river. These districts during a large part of the year are very hard to visit, on account of there being no sidewalks or railroads; but the women who act as teachers plunder patiently through the snow and mud in calling at the different homes on their mission of comfort and help, and many instances might be cited where the coming of these unselfish and generous women has seemed to be in very deed the visit of ministering angels. Three times since the organization of the stake have the ward members been called upon to help families whose homes had been destroyed by fire, and in one case the society in one week raised about \$500 towards building a home for a widow with little children. The stake society has a library of fine reference books which are circulated among the members for their assistance in the department of mothers' work and for the education of the women of the stake along all benevolent and progressive lines.

Mrs. Harriet B. Harker is president of the Salt Lake Stake Relief society, having recently been called to that position to succeed Mrs. Clarissa S. Williams, general treasurer of the board, who resigned the office to which she was appointed at the organization of the stake. The work in this stake in charity is similar, of course, to that in the other parts of the city, with perhaps this distinction that more help to the really poor who are not members of the Church is given here than elsewhere. This is because the stake includes districts in the thickly settled parts where tenement houses and cheap lodging places prevail. The teachers' work in these districts is very arduous, and their experiences at times are well nigh heartrending, for here is found the nearest approach to the slum conditions and the real poverty of the big cities, and the Relief workers find much to do and sometimes great difficulty in the doing. A great missionary work is being done in this stake, a number of sisters having been called to labor among the people as missionaries, to visit the different homes and talk of the gospel and its beauties and thus to spread the spirit of the work. The mothers' department work is also most interesting; outlines touching on almost every subject that would be helpful to the mother in rearing her family having been prepared and lectures being given and discussed in special mothers' meetings—all of which has led to a large number of young mothers into Relief society work. This stake also has a special department for Book of Mormon study, and once a month the society meets for this purpose. Salt Lake is one of the few stake organizations where meetings are held weekly; but as the work grows, so grows the necessity for more time to be devoted to it.

The Ensign stake Relief society is presided over by Mrs. Margaret Romney. Here dwell the wealthier population of Salt Lake City, but within its boundaries are also included some poor and thickly settled districts, in which there is ample opportunity for charitable effort and for the disbursement of a considerable sum from the Relief society fund. The organization in this stake has splendid material for mothers' department work, and most interesting lectures are given in the different wards for the help of the young home-maker. The sick are visited, the mourners comforted, and every duty required of these kind workers in helping to build up the people spiritually is cheerfully and promptly performed. The stake meetings are excellent in spirit and are always marked by a fine attendance.

ARE EXAMPLES ONLY.

Allusion has been made to only half a dozen out of the vast number of organizations which exist throughout the Church; but enough has probably been said to show that the stake president, wherever her field of labor may be, has full opportunity for the exercise of originality of thought and energy of action in meeting the conditions by which she is surrounded. Surely the duties devolving also upon Relief society workers are anything but insignificant. The necessities of the poor, the necessities of the sick and the afflicted, the necessities of the erring and of those that lack understanding, and the endeavor to implant in their hearts the testimony of the Spirit of God—to look after these things is the duty of Relief society workers. As to the system of organized charity which they pursue, nothing could be more perfect. With a band of women visiting regularly every home in their respective districts for the express purpose of finding out the different needs and ministering to them, there is no chance for the existence of actual and unneeded want. Christ the true Christ spirit of love and help for one's fellow man is the real spirit and watchword of Relief society work. It follows, therefore, that there could be no grander or better school for women than in the work which the society affords. It teaches unselfishness, pity, mercy, kindness and love—it is an inspiration to the soul to progress and learn all the good in life and then to impart that good to others. Surely, "charity never faileth."

ANNIE WELLS CANNON.

DR. MARGARET C. ROBERTS.
After An Eventful Career She Retires From Active Practice.

It will be a matter of surprise and regret to many to know that Dr. Margaret C. Roberts, who has been long recognized as among the most efficient and successful physicians of this city, has retired from her medical practice, desiring to devote her efforts to other pursuits. She has made many friends among many classes and creeds during her years of practice, and will be much missed in the lines of effort to which she had given so much time.

The retirement of Dr. Margaret C. Roberts from the practice of medicine brings to mind the fact that Utah has few women physicians. It was through the encouragement of President Brigham Young that Dr. Roberts and others came to this city, and she has been in the practice until Thanksgiving day of this year. Ten years ago she made a specialty of obstetrics, and as an obstetrician she will be remembered.

"For many years," says Dr. Roberts, "I taught classes in obstetrics and nursing, but my experience taught me the great necessity for trained nurses among the poor, those who are unable to pay the price for a hospital nurse. Upon this thought I worked, going from one president of a Relief society to another until at last I found one president, the late M. Isabella Horne, who, with the late honored President Lo-

renzo Snow, fully indorsed my idea; so the Relief society nurses' class was instituted. I gave my services without remuneration for two years, teaching classes under the supervision of the Salt Lake Stake Relief societies. Since then the classes have been taught under the auspices of the general board of Relief societies. Upwards of 500 women have been taught obstetrics and nursing by Dr. Roberts. In answer to the question, "Shall you stop working now?" she says:

"Oh, no, no. I am proud to be one of the workers in this beautiful world

and now shall have more time to think and to work and make the Relief society nurse movement as it first appeared to me. The time must come when there shall not be a poor person who is sick in all the world who shall suffer for the want of a trained nurse, for so, a Relief nurse shall be there." After her arduous work, Dr. Roberts remains in good health, full of energy and enthusiasm and will still be one of the workers. She belongs to the Authors' club, one of the best literary clubs in this city. She is now teaching a large Relief society nurse class.

As Ye Have Ministered.



MRS. SUSA Y. GATES.

THROUGH a wide domain bounded by no creed nor condition, 40,000 women, members of the Woman's Relief society, tread the path of practical philanthropy with patience, year by year bringing to stricken households cheer of heart, comfort of body, and that peace of trust in human sympathy, and God's love "that passeth understanding." Years fare and fade; but the cry of want and sickness goes on—a ceaseless minor chord below light notes of worldly gain and selfish pleasure, and with aim to meet this cry, an army of brave women have assumed the nurses' cap and apron that they may carry skill and training into households too poor otherwise to claim such precious privileges.

Many incidents of pathos and tragedy meet these young women—others, inspiring and uplifting with their lessons of human succor. Their mothers trod this thorny path without training or uniforms to guide or vouch for them. They went out from their own homes—problems with only such skill as experience and sympathy could bestow. Now, when the young have taken this yoke upon them, the cry comes up for more and still more of trained and patient hands to smooth the pillow of pain and minister as only those may do who have specialized their studies and made skillful all their ministrations. In these many chapters of present-day unwritten history, a single incident will show the pressing need:

The young nurse sat with her ear at the telephone. Her face was white and her lips pallid with awe, and she was watching and waiting. She was robed for her sleep, and on a table near her lay her uniform and toilet articles in thick confusion. Too worn to put them straight, she was just putting when the telephone bell had summoned her.

"Harriet," called a voice, which the girl recognized at once as the voice of the superintendent of the nurses' visiting, "run you up to the east and do some very disagreeable charity work."

"What is the trouble?" After a listening pause, "You surely won't ask me to go to that terrible household again? Why the husband of that poor woman is a keeper of one of the vilest saloons; he has no claim on our charity; dresses like a dude, smokes fine cigars; parades the streets with his cane, which I veritably believe he uses occasionally on his wife; why on earth should he subject her and us to a false claim?"

"Because he is a brute, Harriet," came back the mild voice of the superintendent, "you surely would not leave her alone in her fight with death tonight."

"Well, if it's only for one night or even two—what? You want me to stay for a week at least and maybe three? Oh, oh! What do you think I am made of? Have just come from a long typhoid case and have not been home an hour."

There was a silence at the other end of the phone, and then:

"I will try everywhere to get some one else, my dear; and hope I may not have to call you any more tonight."

The girl dropped the receiver with a great sigh of relief. Then the force of habit struck upon her, she arose and quickly re-packed her small grip, while shivering slightly with the chill in the tiny sitting-room. Then she wrapped herself close in a huge shawl and with her feet thrust to the small stove, she sat pondering. Sleep was out of the question for some time at least. Opening the tiny stove door, the coals smiled back at her, as they fell noisily apart, shivering into a hundred points of dull light, as they broke from their banked foundation.

"Harriet, dear, what are you sitting up for?" asked a quiet voice behind her. The girl turned a little as she replied:

"Another charity case for me, maybe, mother, but I don't want to go. I am so tired, and I have done more than my share of charity work both this year and last."

The little woman beside her crouched down in front of the dim fire and asked softly:

"When I was working as a Relief society teacher, we did all the sick nursing there was to do. There was no 'share' for us, it was all."

"But, mother, conditions are so different now."

"People are just the same. Children die and women suffer. And if youth and skill fail us, we old Relief society women have to go at it again."

"Did you teachers have to do all your sick nursing for charity?"

"All for love. We did not call it charity. It was love. When children lie at death's door, when women scream in agony, then are the heart-

strings stretched to finest point, and then indeed to angels stand by your side while you minister. Pay is not measured by pain. Do you recall the day you graduated?"

There was a silence in the room, as the mother waited for memory to call up the glowing scene, the crowded platform, the music, the flowers and the burning words of eloquence which made her daughter's life-mission seem a very poem of dedication. The girl had not thought about those far-away days for a long time. And she had been the speaker of her class, and had said to the physician-teacher that she would "follow further in her's and the Savior's footsteps though they might lead through Gethsemane."

"Mother," she said quickly, as if to crowd that other thought out, "I am so anxious to earn enough to buy you a coat this winter. You have worn this old shawl for 10 years, or is it 20? And father needs underwear and an overcoat. It takes so much to keep the boys and we have always been struggling and poor. Why, I often wish I could bring you a bit of the nice things I sometimes get to eat out nursing."

"If only you are well, dear, I am happy. We are living the 'simple life,' you see."

"But not quite from choice. It will take us four more years to pay off the note on the house, and then there are so many things I want to get for you both."

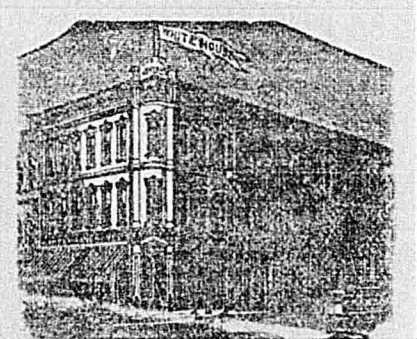
"Who is the lady you are called to nurse?" asked the mother irreverently. "Lady? She's the miserable wife of a disreputable divekeeper, with five neglected, dirty children. I nursed her with her last one six weeks ago, for charity."

"For love," corrected her mother. "And now she is sick again. She is not refined nor even religious; don't belong to any church, I guess."

"No creeds in nursing, dear, for we are all God's children. Our societies have solved the problem of relieving the wants of the poor, and their treasures are bursting with gifts. But it is this problem of suffering poor that faces us now in this city. If you recall that burning desire of your early vows to consecrate your life to God's service, you can find no better way to travel that long and sacrificial road than the one that crosses the chamber of sickness and death. When the heart is tender through loss or grateful for recovery, then indeed may you plant the light of hope and hope in fertile soil. Not through charity, but love. The whole world is starving and groaning under the yoke of struggling pauperism and galling and foolish charity. What you must give to God, and therefore to the least of His children, is yourself; not your money, nor your time, nor even your grudging services. You must give—yourself!"

Again the silence of the room brooded fruitfully over the two crouching women.

THE WHITE HOUSE. EUROPEAN PLAN.



Located on the corner of Main and Second South streets, in the heart of the theater and shopping districts, makes it a popular home for both business men and tourists. The hotel has seventy-five outside rooms, all recently and newly furnished, first class and up-to-date in every way. Through the enterprise of the present manager, Mr. J. G. Scott, the Bohemian features for the White House a home equipped with careful service and all modern conveniences to minister to his comfort and enjoyment.

K & B

Where
the
GOOD
GIFTS
COME
FROM

THE STORE THAT SPREADS A XMAS SPIRIT.

- ¶ If it were said that refinement and culture—
- ¶ Belonged wholly to the East—
- ¶ And in no sense were a part of the West—
- ¶ Men would express themselves in wrath.
- ¶ Then there would follow flitting pictures:
- ¶ Of gentle women, of laughing children; of worthy men,
- ¶ Of churches, of schools, of big business places;
- ¶ Of mines, of manufacturing—
- ¶ Evidences of advancement everywhere—
- ¶ And a determined calm would possess the strong faces.
- ¶ "The statement is not worthy the ire it arouses!"

- ¶ Were it said of the stores of the West:
- ¶ They're not abreast of the Times—
- ¶ Thousands of women, thinking of Keith-O'Brien's,
- ¶ Would express themselves in no mild terms.
- ¶ Thoughts would include the coming of Christmas—
- ¶ The store resplendent in holiday attire—
- ¶ A unique Christmas store—
- ¶ Of surging crowds, of busy clerks—
- ¶ Beautiful goods everywhere—
- ¶ Of the fair prices—
- ¶ The perfect system—
- ¶ The delight of trading there—
- ¶ The wholesome spirit that is manifest—
- ¶ The cheeriness, the warmth, the welcoming air—
- ¶ The store that somehow strikes the chord—
- ¶ And makes one feel so satisfied—
- ¶ And women knowing and feeling these things—
- ¶ Would simply say "Nonsense!"

YES, IT IS THE FOREMOST CHRISTMAS STORE

BECAUSE—Nearly a dozen and a half representatives semi-annually wend their way to the New York markets—some to Europe—to select goods and novelties.

BECAUSE—The standard of the store inspires confidence, the assurance of quality of goods and just treatment.

BECAUSE—The service is efficient, wide roomy aisles, extensive varieties in all assortments.

BECAUSE—Every price is reasonable.

AND BECAUSE OF THESE DOMINANT PRINCIPLES Keith-O'Brien Company has forged ahead with mighty strides and outclassed all other department stores in the inter-mountain west.

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The Christmas Gifts Store for him & for her